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BOOK REVIEWS

MY GENERATION. AN AUTOBIOGRAPHICAL INTERPRETATION. WILLIAM JEWETT TUCKER. The Houghton Mifflin Co. 1919. Pp. xvi, 464. \$4.00.

President Tucker explains in the Preface the signification of the title:

"There must be, of course, some reason for that backward errand of the mind which is implied in autobiography; 'Confessions,' maybe they frequently are, the work of the imagination; but when genuine they have their justification in the unburdening of a mind of its past. 'Reminiscences' of lighter vein are the recreation of the mind; in more serious vein, its revaluation of men and events according to the appraisal of the memory. 'Interpretation' represents most nearly the unfinished works of a lifetime. In its more personal use it offers to the individual worker a just relief from his frequent sense of the incompleteness and the impermanence of his work, by allowing him to relate it to things which have in themselves fullness and stability, movements, causes, institutions. Applied in its larger relations, it may make some unfinished work of a generation, through the better understanding of it, the special task of the next, and so maintain that continuity of purpose among like-minded men which is the essential element in social progress."

This retrospection is arranged by periods—the Personal Background of Ancestry, Early Home, School and College; the Environment of a Civil War; the Profession of the Ministry; the Andover Period; the Dartmouth Period; the New Reservation of Time. While divided into periods chronologically, it is really the evolution of a life from youth to manhood, and in settings of office which were places of influence—preaching, teaching, administering, and at last prophesying.

He says of his upbringing in what might be called a Puritan home at Plymouth, New Hampshire, the home of his uncle, Rev. William R. Jewett: "As I recall my own experiences in a Puritan home and those of my mates, I have little sympathy with the men of my generation who attribute any subsequent licence on their part in morals and religion to the strictness of their early training. The home life of that period, as I saw it, had found the normal balance between authority and indulgence. There were exceptions, but I am inclined to think that a good many of the uncomfortable experiences which linger in the minds of some men should be charged to the narrowness

or temper or obstinacy of individual parents rather than to Puritanism. And due account should be kept as we grow older with the results of our own youthful mischiefs and follies. Whatever the Puritan home may have been aforetime I know only by report, but when it became the home for my generation, it stood for a material, intelligent, and reasonably free approach to a world."

He prepared for college at the County Academy, was graduated from Dartmouth College in 1861, taught for a time in Columbus, Ohio, entered Andover Theological Seminary in 1863, served a year in the United States Christian Commission, caring for the wounded in hospitals and on the march to Atlanta, and returned to Andover, graduating in 1866.

He writes of the teaching of the Andover professors at that time, particularly of that burning and shining light, Professor Edwards A. Park: "As theology was treated by Professor Park, the lectures became the attraction and stimulus of the seminary course. I can hardly go further and affirm with equal assurance their inspirational quality. . . . It (Andover) represented an advanced theology, keen intellectual life, and the spirit of devotion for service at home and abroad. What was lacking, and the lack was serious, was some fresh, more direct, and penetrating approach to the heart of Christianity. The theological advance from Old to New School had created an unmistakable feeling of satisfaction. The 'New England Theology' was quite too near the finished article. Like every great religious holding of the truth, it was vitalized at times by spiritual quickenings, but the continuous struggle after truth, the tremendous earnestness of search rather than of inquiry, the conflict with doubt, the baffled but determined demand for personal assurance and personal possession, were not conspicuously in evidence."

Then came his pastorate of eight years at Manchester, New Hampshire, a manufacturing town, and at the Madison Square Church, New York, continuing five years. He was called to Andover Theological Seminary in 1879 to be professor of Homiletics.

More than a hundred pages of the book are given to the Andover Movement and the trial of five of its professors — Smyth, Tucker, Churchill, Harris, Hincks — on charges of heterodoxy, that is, of departure from the Creed of the Seminary, which the professors were required to subscribe, not only at their inauguration but again every fifth year. Although there were sixteen specific charges, the attack was at two sensitive points — probation after death or second probation, and the real authority of the Bible. The attention of a religious world was caught. Not only the religious press but also the secular

press gave large space to the discussions. It is thirty-four years since the trial was instituted by the Board of Visitors, and twenty-eight years since the Supreme Court of Massachusetts reversed the verdict. It is not easy now to make the younger generation, or indeed anybody, understand what it was all about. Yet the Andover Movement was on the line of theological and religious progress.

The Constitution of the Seminary provides two Boards: the Trustees, twelve in number, the majority laymen, who administer the affairs of the Seminary and elect professors; the Visitors, three in number, two clergymen and one layman, to be guardians of the Foundation, to interpret the Creed as occasion might require, to examine the professors elected by the Trustees, to take care that the duties of every professor are intelligently and faithfully discharged, and to admonish or remove, either for misbehavior, heterodoxy, incapacity, or neglect of the duties of his office — That was the situation when the five professors who were editors of the *Andover Review* were charged by a few of the older alumni with heresy, and before the Visitors the charges were brought. Each side had counsel; the courtroom — a dining-room in the United States Hotel, Boston — was thronged for five days. Professor Smyth made a convincing defense, the other four professors made brief addresses, the lawyers stepped in with able arguments, and the trial was over. The evidence of heterodoxy adduced by the complainants consisted of editorials in the *Andover Review*, for which, being unsigned, all the editors were responsible. The Trustees' request that they might be a party to the trial was refused by the Visitors.

Six months later the decision of the Visitors was given. Professor Smyth was removed and the others were not removed, although the evidence was precisely the same for all. Two Visitors voted for Professor Smyth's removal; one (President Ledge of Amherst College, the President of the Board), for acquittal. When the other professors were considered, one of the Visitors did not vote; and since in that case, two voting, one for and one against — the vote of the President of the Board determined — they were not removed. Appeal was made to the Supreme Court of Massachusetts, as provided by the Constitution, and five years later, the Court ruled that the decision in the case of Professor Smyth was invalid, because the Trustees, whose agents the professors are, were not allowed to be a party to the trial. Later the composition of the Board of Visitors having changed, they reversed the decision to remove Professor Smyth.

The American Board of Commissioners for Foreign Missions took up the issue of what was popularly called future probation. The

Prudential Committee would not appoint as a missionary any one who even said that he did not know the fate of the heathen. There were animated discussions at the annual meetings of the Board. The Congregational churches were involved. Councils were ordaining young men who entertained the opinion for holding which the Board was rejecting them. Finally at the Worcester Meeting in 1893, the Board was given over to the control of the churches, which thenceforth were to elect members of a Board.

"The result which was most definitely secured through the protracted trial, the result, that is, which was actually reached, and which could only have been reached through conflict, was a reasonable assurance of theological freedom. The result was the answer to those who deprecated the fight and would have been willing to divert the issue. It represented something achieved, something won. Between the original judgment and its reversal, public sentiment had grown into an almost unanimous approval of the freedom secured. Very few feared any danger from it. The long struggle had familiarized the public mind with the spirit and intent of a larger freedom. . . . The great struggle within the field of doctrine has always been to break the hold of fettering and restrictive dogmas. These dogmas have been the obstructive forces in the way of a working Christianity — the dogma of a particular election, the dogma of a limited atonement, and last, the dogma of a restricted opportunity. It was a sad comment on the assumed and even boasted freedom of the New England theology, of which Andover was a chief exponent, that a theology which had won the conflict for a universal atonement should surrender to the dogma of a restricted Christian opportunity, and that the missionary organization called into being to carry out the motive of a universal atonement should shift its motive of action to this same dogma of a restricted Christian opportunity. . . . The greatest advance of Christian doctrine within this generation has been in its humanity. The humanizing process has been at work in many ways, but, in all those ways that are most accessible and most easily recognized, it has been stimulated by that larger hope for humanity which is the outcome and the expression of the newly-acquired freedom of Christianity. . . . Is there a larger work in human redemption going on out of sight, but not out of the reach of faith? The Christian heart and the Christian mind and more and more the Christian conscience have contended for the right to believe in this unlimited work of Christ."

More than one hundred and fifty pages of the book are given to the Dartmouth period. Dr. Tucker was President of the college from

1893 to 1909, when he retired on account of impaired health. The years of limited activity which might follow he has called "The New Reservation of Time," the title of an article in the *Atlantic Monthly* in 1910. "In this article," he says, "I endeavoured to show the changed attitude in which it is possible under this restriction to approach that un hoped serene that men call age." His reservation is already more than ten years, in which he has done a surprising amount of literary work.

The Dartmouth period witnessed the development and enlargement of the college, in numbers from four hundred in 1893 to four-teen hundred in 1909. Dr. Tucker presents his theory of a liberal education, of a democratic college, touches on athletics and the many "outside interests," and gives the history of the college, with a full account of the Dartmouth case and the famous plea of Daniel Webster. While this survey of collegiate education and collegiate life is of special interest to Dartmouth men, it is significant to all who are concerned with the higher education needed and demanded in our time.

President Tucker's predominant interest, as he himself says, is the social, the humanitarian. He was the first, I think, to introduce social ethics in the instruction of a theological seminary — at any rate, among the first. He lectured on Social Economics, the Social Evolution of Labor; and kindred subjects. He established the Andover House, a social settlement in Boston, in 1892, later called the South End House.

In general, he says: "In the estimation of the causes which affected the fortune of my generation according to its place in the order of time, I put without hesitating the incoming of the new social order, consequent upon the rise of industrialism. The incoming of the new social order was in reality a social revolution, though lacking most of the usual signs of violence. For it was nothing less than the change from the individualistic basis of society to the collective basis, or if we do not allow the political implication of the term, to the social-istic basis. This revolutionary change reached far beyond the limits of industrialism. Still the results were most quickly and most extensively manifest within those limits. Capital rapidly passed from the hands of the individual into the control of the corporation, and thence into the control of the trust. Labor passed in like manner and with equal steps from the control of the individual to that of the Union, and on to that of the federation. Capitalist and workman alike placed themselves under self-imposed limitations. They allowed themselves to disappear as individuals to reappear as members of

organizations. Business in general passed from the stage of individual control to that of collective bargaining."

"The political effect of the change in the social order has thus far been much less than was thought probable, much less in fact than might have been expected. The advance on the socialistic basis has stopped far short of socialism. . . . Our government has gradually become more socialistic in its working without making any appreciable approach to Socialism. . . . The religious effect of the social revolution was in some respects deeper and more far-reaching than the political effect. It changed the prevailing type of religion. Individualism had been the foundation of the Protestant faith. Now, men began to think in terms of social Christianity. . . . The Church became as conspicuously the agency for 'social service' as it had been the 'means of grace' in the work of individual salvation."

President Tucker's book is a clear exposition of the tendencies — religious, educational, social, political — of his generation, on all of which he was influential. The personal touch is felt in the characteristic, elevated style, and in the appraisal of those movements in which he bore a conspicuous part.

GEORGE HARRIS.

NEW YORK.

DICTIONARY OF THE APOSTOLIC CHURCH. Edited by James Hastings, with the assistance of John A. Selbie, and John C. Lambert. 2 vols. 1916, 1918. Charles Scribner's Sons. Vol. I, pp. xiv, 729; Vol. II, pp. xii, 724. \$12.00.

The resemblance of this new dictionary, in inner and outer appearance, to the same editor's previous dictionaries of the Bible is not deceptive. It is a similar work. Together with the *Dictionary of Christ and the Gospels* this new work forms with some overlapping a complete dictionary of the New Testament in four volumes — the same space that Dr. Hastings originally devoted in the first work to the whole Bible. This larger scale of treatment is shown not only by the length of the articles but by the greater inclusiveness of the new work.

Besides the canonical writings of the New Testament, the Apocryphal Gospels and Acts are dealt with, and a separate article is given to most (why not all?) of both the Apostolic Fathers and the principal Jewish apocalypses. The latter are written mostly by pupils of R. H. Charles and reproduce unchanged the master's positions, but Burkitt on the "Apocalypse of Baruch" is independent and almost polemic, while Moffatt writes with his usual encyclopædic knowledge upon